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reference may be made to P. Foucart, *Le culte des héros chez les Grecs*, pp. 15 ff.; Welcker, *Griech. Götterlehre*, Vol. III, pp. 294 ff.; Halliday, *Greek Divination*, pp. 116 ff. (on divination at sacred springs); Rohde, *Psyche*, Vol. I, pp. 143 f.

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ILIAD v. 885-87

ἦ τέ κε δηρὸν  
αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,  
ἦ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσιν

If the text here is correct, these lines appear to make Ares say that if he had not escaped by his swift feet, he would now be *dead* or, if *alive*, much weakened by Diomedes' blows. ζῶς ("alive") requires "dead" as its only alternative. It is impossible, however, to interpret ll. 885-86 as equivalent to "I would be *dead*."

1. Ares was immortal, one of the ἀθάνατοι, and his death is inconceivable (see v. 402: οὐ μὲν γάρ τι καταθνήσκος γ' ἐτένυκτο). It is true that Hephaestus says in i. 593: ὀλίγος δ' ἔτι θυμὸς ἐνῆεν, and Dione declares in v. 388: καὶ νύ κεν ἐνθ' ἀπόλοιτο Ἄρης, but neither passage implies the actual death of a god, both statements being evident exaggerations to make a thrilling story more effective.

2. If Ares were *dead*, would he be suffering agonies? It is true that Tantalus, Sisyphus, and others suffered in the underworld for their sins on earth, but would Ares thus be punished?

3. Or would he suffer *a long time*? Why a long time, and not endlessly?

4. ἐν αἰνῆσιν νεκάδεσσιν cannot be forced to mean "among the dead below." The phrase can only refer to the horrible piles of corpses on the battlefield and hence denotes *position* ("among the dead bodies") not state ("one of the dead").

5. αὐτοῦ likewise refers to position on the battlefield and cannot possibly be regarded as denoting location in Hades or Tartarus.

The lines 885-86 can then be translated in only one way: "Truly I would long be suffering agonies there amidst the horrible heaps of dead bodies." What then is the alternative? Surely not "or *alive* I would be weak." He would be *alive* in either case.

Now I find a variant text ἦ κεν ζῶς. This furnishes a clue to the true reading. Without the addition or subtraction of a single letter the line may be thus written:

ἦ κ' ἐν ζῶσ' ἀμενηνὸς ἔα . . . .

We now have perfect sense with scarcely any emendation. The alternative lies in the phrases *ἐν νεκάδεσσιν* and *ἐν ζῶσι*, as well as in the ideas of "suffering agony" and "weakened in strength." *ἐν ζῶσι*, the equivalent of the common *ἐν ὄμλῳ* (i.e., "in the crowd of living warriors"), is an exact alternative to "among the horrible corpses."

Objection may be made to the form *ζῶσι* in Homer. *ζώντος* is found, but never *ζῶσι*. But can this objection outweigh the strong arguments for its use here? Is not *ζῶς* itself a very rare Homeric form for *ζωός*? In fact, is not the verb *ζάω* (*ζῶω*) extremely flexible in its various forms and derivatives, and do we know the history of the word and its root sufficiently to reject *ζῶσι* as an impossible Homeric form? If it is an "*ἄπαξ λεγόμενον*," may it not be so simply because Homer never used the dative plural elsewhere? *ζῶονσι* would have been quite as much an *ἄπαξ λεγόμενον*. Moreover, is not *ζῶς* itself an *ἄπαξ λεγόμενον*, even if the accusative *ζών*, for *ζώνον*, is found?

I know that an attempt to emend Homer at this late date is a very bold and dangerous undertaking, but surely the accepted text lacks meaning, and a mere change in punctuation and accent cannot be considered much of a surgical operation. The poet Bryant, in his translation,

Else might I long have lain  
In anguish, under heaps of carcasses,  
Or helplessly been mangled by his sword,

renders the first two lines correctly, but in the third line discards *ζῶς* entirely and leaves the alternative vague, for there is little difference between *lying in anguish* and *being helplessly mangled*.

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#### SIMPLICIUS *de anima* 146. 21

*ἀπὸ γὰρ τῆς ἐνεργείας φησὶ Πλάτων τὰς δυνάμεις καὶ τὰς οὐσίας τῶν πραγμάτων γινώσκωμεν.* *Quem locum respiciat non video* is Hayduck's comment. The reference is to Rep. 477 C. *φήσομεν δυνάμεις εἶναι γένος τι τῶν ὄντων αἷς δὴ καὶ ἡμεῖς δυνάμεθα ἃ δυνάμεθα.* Plato's examples are *ὄψις* and *ἀκοή* of which Simplicius is speaking, and he goes on to say that while he may define other things by shape and color, *δυνάμεως δ' εἰς ἐκείνο μόνον βλέπω ἐφ' ᾧ τε ἔστι καὶ ὃ ἀπεργάζεται.* The reference to *ἀκοή* recalls the passage to Simplicius' mind and perhaps quoting from memory, he generalizes its application to *τὰς δυνάμεις καὶ τὰς οὐσίας τῶν πραγμάτων.* As a neo-Platonist convinced that Plato and Aristotle meant the same thing he does not hesitate to read the Aristotelian *ἐνέργεια* into Plato's *ἃ δυνάμεθα* and *ὃ ἀπεργάζεται.* And I am not sure that he was wrong. He apprehends the essential